

2007
SOME
EXPRESSIONS

OF

ANN CROWLEY,

Daughter of THOMAS and MARY
CROWLEY, of LONDON,

During her last Illness, from the 23d of
the First Month 1773, to the 12th of
the Second Month 1774.

With an introductory

TESTIMONY

Concerning her from the Family.

*So teach us to number our Days that we may apply
our Hearts unto Wisdom, Psalm xc. 12.*

LONDON:

Printed by MARY HINDE, at N° 2, in
George-Yard, Lombard-Street, 1774.

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Daughter of Thomas and Mary
Crowley of London

During her last illness, from the 23d of
the Fifth Month to the 17th of



With an introduction

TESTIMONY

Concerning her death the family

By the Rev. John Henry Newman, D.D.,
Canon of Westminster, &c.

LONDON:

Printed by Mary Hindle, at No. 2, in
Angel Court, Strand, 1845.

An Introductory

T E S T I M O N Y.

*Out of the Mouth of Babes and Sucklings thou hast
perfected Praise, Mat. xxi. 16.*

IT is the blessed and happy Consolation of the Righteous, that they know the Lord and are known of him; such need not the Applause of Men to perpetuate their Memory, neither can any terrestrial Object conduce to lessen or increase their Happiness. Those who have been enlisted under the sacred Banner of Christ, and have by a steady Adherence to his divine Commands, through the quickening Power of his Grace, vanquished their Soul's Enemy and spoiled his Goods, though they have done nothing but what it was their Duty to do, yet when their Warfare is accomplished, and the frail Houses of their Tabernacles are dissolved,

they are, through the unmerited and unspeakable Mercy of their dear Redeemer, admitted to a blessed Communion with the Saints in Light, in those Mansions of Glory that are prepared for the Righteous.

When we consider this glorious End of the *Christian Warfare*, who cannot but feel fervent *Breathings* and Aspirations after the Things of God and the perfect Way of Righteousness? Who cannot but ardently desire that their Feet may be turned into the Path of Virtue, which ever was and will be a Path of Peace? And happy are all they who not only desire, but *follow on to know the Lord* even unto the End of their Days—Let whatever Afflictions and Disappointments be the Allotment of these; though they may (in Regard to this World) eat the Bread of Adversity, and drink the Water of Affliction; tho' every Spring of earthly Comfort may be dried up, yet *this* is their Confidence, and *herein* is their great Consolation, they know that their Redeemer liveth, and that while they continue faithful to him, none shall be able to pluck them out of his Hand. As this peaceful Tran-

quillity

quillity of Mind infinitely transcends every Satisfaction that Terrestrials afford, whether Riches, or Honour, or Length of Days; how lamentable is their Condition who care for none of these Things! but are more concerned to accumulate and acquire the Riches and Honours of this World, which profit not in the Day of Wrath, than the durable Riches and Righteousness that delivereth from Death, *Prov. xi. 4.* Length of Days to these may appear desirable—they may exult in the Hopes of long Life, and put off the serious Concerns of Immortality till its Decline; but herein also the Lot of the Righteous is blessed—they ask not for Length of Days—they desire not a constant uninterrupted State of Happiness here—but are content and resigned in every Dispensation of Providence—*Although the Fig-tree shall not blossom, neither shall Fruit be in the Vines, the Labour of the Olive shall fail, and the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls, yet will they rejoice in the Lord, and joy in the God of their Salvation, Hab. iii. 17, 18.* The Mind being thus replenished—thus fitted for the awful

Transition

Transition from Time to Eternity, there is no Cause of Murmuring or of gloomy Sorrow, if it pleases the *Almighty*, in the Bloom of Life, to take from us our nearest and dearest Connections in the Flesh, to join the Spirits of the Just made perfect, in the Realms of Bliss—in celebrating the Praises of their dear Redeemer, with Joy unspeakable and full of Glory.

Who is there among the Children of Men, however young, however prosperous in this World, and however surrounded with its Gaities and Pleasures, but (was it not for the Offence of the Cross) would gladly be Partakers of this glorious Rest, which is prepared for the People of God? Wherefore it is rather to be considered as a merciful Dispensation of Providence, when he is pleased to *finish the Work, and cut it short in Righteousness*, and early to take to himself those that were afore prepared for Glory, and through the sanctifying Power of his Grace, with the Obedience of Faith, made Vessels of Honour in his House, with the Inscription of Holiness put upon them: Many Temptations and Snares that attend Mortality are avoided by these, and

various

various conflicting Circumstances and human Frailties are escaped, which are ever our Attendants while in a State of Mutability.

We now proceed to give some Account of our near Relation, who with exemplary Patience and Resignation to the Will of her heavenly Father, sustain'd the painful Conflicts of a sick Bed upwards of twelve Months. Yet it is not our Design in any degree to attribute a meritorious Capacity to the Creature, believing according to the Scriptures, that nothing is to be ascribed to it but *Shame and Confusion of Face*, and that if we are in any Respect as we ought to be, it is by the *Grace of God*, and if we are saved it is of his *Mercy*; For, *as the Heaven is high above the Earth, so great is his Mercy toward them that fear him*, Ps. ciii. 11. *This is the Heritage of the Servants of the Lord, and their Righteousness is of me, saith the Lord*, Isa. liv. 17. Thus attributing all the *Praise and Glory* to him, who is pleased greatly to dignify those that submit to his refining Hand—We think it incumbent upon us (that her virtuous Example may be emulated by those who survive, and to respect
the

the Memory of the *Just*, which is and ever will be blessed) to declare what we *know* or *most surely believe* of the *heavenly Frame of Mind*, the *stedfast Faith* and *unshaken Confidence* of our near and dear *Relation* of whom we write—It is written, *All thy Children shall be taught of the Lord, and great shall be the Peace of thy Children*, Isa. liv. 13. and this is verily fulfilled in her in a peculiar Manner; though young in Years and blooming in Life, yet she had an Instructor, a *heavenly Guide*, which was nothing less than that *Light and Grace* that comes by *Jesus Christ*, and is measurably given to *all Men* for their *Sanctification, Redemption and Salvation*; her Eyes beheld her Teacher, and she hearkened to the Voice of Instruction, whereby the *Darkness of Sin* was dispelled, and the *Light of the glorious Gospel* conspicuously shone, to the great Comfort and Edification of those to whom she was connected, who had frequent Occasions of observing, how *greatly the Love of God* prevailed in her. And though *He* was pleased to allure her and lead her into the *Wilderness*, yet *He* did not fail to speak comfortably to her; though her Affections were weaned from the unprofitable Joys and un sancti-
fied

fied Pleasures of the World, yet through the
 ineffable Mercy of her dear Redeemer, she partook
 of the celestial Dainties of his *Banqueting-
 House*, and his *Banner* over her was *Love*. She
 was *patient in Tribulation—servant in Spirit—
 serving the Lord*—and greatly rejoicing in Hope of
 eternal Life. She was *patient in Tribulation*, and
 gave early convincing Proofs of it to all about
 her; tho' *tedious Days* and *wearisom Nights* were
 appointed unto her, yet she believed it to be
 ordered, in the unsearchable Wisdom of her hea-
 venly Father, for her Good—though *exquisite* her
 Pains and *diversified* her Afflictions, yet she was
 never heard to murmur in the least; but the
 tranquil Serenity of her Mind was expressively
 declared by her *placid* Countenance and ^{seren}Aspect.

And though we were sensibly affected at
 the Extremity of her bodily Infirmities, and are
 so now she is no longer continued with us in the
 House of her Pilgrimage, yet we sorrow not as
 them that have no Hope, believing as the Scrip-
 tures testify, that as *Jesus died and rose again*,
 even so them also which sleep in *Jesus* will God
 bring with him, 1 Thes. iv. 14. so shall they sit
 down in *heavenly Places in Christ*, and evermore

be with the Lord. She was *fervent in Spirit*, and frequently in Prayer for herself—her Relations, and all Mankind universally : Here we may reflect how beautiful are the *Saints* Garments ; they are cloathed with *Humility* and with their *Saviour's Love* ; they are cloathed with the *Garments of Salvation*, and covered with the *Robe of Righteousness* ; and as *Jesus* hath loved them, *so* they also love one another ; their Minds being replenished with that true Benevolence which extends to all the Progeny of *Adam*. May the glorious Time be accelerated when this *Perfection of Beauty* shall be the *Joy of the whole Earth* : This diffusive Love was eminently displayed in her—the uncivilized Nations of the World were remembered in her Prayers. In this Fervency of Spirit she at divers Times uttered the most *affecting* and *empbatic* Expressions, in Exhortation, in Prayer, and in declaring her undoubted Assurance of a *glorious Eternity* : May they never be forgot by those that heard, and be profitably remembered by all that read them.

Though

Though limited to the narrow Confines of a sick Bed, yet she was not remiss in the essential Duty of *serving the Lord*, and in a more acceptable Manner than with burnt Offerings or with Sacrifices, the Rituals of Devotion, or the ceremonial Appendages of Religion, even with a *broken Heart* and a *contrite Spirit*, Pf. li. 15, 16. This is the only Sacrifice to be offered up under the present glorious *Gospel Dispensation*, which is proved to be in the Experience of many, the *Ministration of the Spirit*; the Instance before us is a convincing Proof, that in this Day it pleases the Creator of the Universe to impress the Mind of Man with the Knowledge of his Will, independent of the Instrumentality of the Holy Scriptures, or the external Ministry of the Gospel, which he is notwithstanding pleased to afford, as *subordinate Helps* to the poor Travellers Sionward, whereby they are (*through Faith which is in Christ Jesus*) greatly comforted in their Pilgrimage, and strengthened to go forward in their spiritual Journies. When this is duly considered, it perhaps may tend to confirm some in the Faith who are almost persuaded to be *Christians*—who are at Times earnestly solicitous, that they

may die the Death of the Righteous, and that their Latter-end may be like unto theirs—that they may be of the happy Number of the Redeemed of the Lord, when they shall come with Singing unto Sion, and everlasting Joy shall be upon their Head !

When we reflect on the marvellous Condescension of the *Judge* of the whole Earth, in thus visiting and revisiting his *unworthy* Creature Man, and that it is of his *Mercy* the Sons of *Jacob* are not consumed—how humbling is the Consideration ! What manner of Persons ought we to be in all sober Conversation and Godliness ! And the Scriptures afford great Comfort of Hope, that those who live godly in Christ Jesus, will receive a plenteous Reward at *his* mighty Hand who hath made the *Depths of the Sea a Way for the Ransomed to pass over*. The Excellency of his Loving-kindness none can declare, and the exceeding Riches of his Mercy *Angels* cannot set forth to the full,

But to return to the great Example of Charity, Patience, and Faith, which is the Subject of
these

these Lines, we may add—She served not the Lord for nought (as indeed no one ever did) but greatly *rejoiced in Hope* of eternal Life. She was not left to sustain the Weight of her Afflictions alone ; but in her greatest Agonies experienced the Lord to be with her, whereby she was enabled with *Joy to draw Water out of the Wells of Salvation*, and to partake of those refreshing *Streams* of divine Comfort that *make glad the whole City of God*.

Here is great Encouragement to all who may have been ready to faint in the midst of sceptical Doubts and Disputations. A calm and silent Dependance upon Providence is ever sure to meet its Reward ; this she plenteously experienced, and happy are all they who (in like Manner) continue in this humble Frame of Mind, that they may be enabled to overcome Sin through the Prevalence of the *Grace of God*, and thereby become qualified (like her) triumphantly to *enter into his Gates with Thanksgiving*, and *into his Courts with Praise*,

It is written, *Be you glad and rejoice for ever in that which I create ; for behold, I create Jerusalem a Rejoicing, and her People a Joy, Isa. lxxv. 18.* Perfectly resigned and happy in this *Rejoicing*, and in this *Joy*, she continued to learn *Wisdom* in the instructive School of *Affliction*, till the 12th of the Second Month 1774, when she received a welcome Summons from her Lord to the solemn *House appointed for all Living*. And as she thus by a stedfast Continuance in *Faith* and in *Patience* sought for *Glory, Honour and Immortality*, we cannot doubt but she is admitted into the glorious, holy, everlasting Kingdom of her heavenly Father, where all *Tears* are wiped from her *Eyes*, and where there shall be no more *Death*, neither *Sorrow*, nor *Crying*, neither shall there be any more *Pain*—and there is no *Need* of the *Sun*, or of the *Moon* to shine in it, for the *Glory of God* doth lighten it, and the *Lamb* is the *Light* thereof, Rev. xxi. 4. 23.

London, the 4th of the
Third Month 1774.



SOME

SOME
 EXPRESSIONS
 OF

ANN CROWLEY.

SOON after her being taken ill, she was observed to be remarkably patient, and on her Sister's saying to her, " I think thee art very patient, my Dear ;" she answer'd, *I dare not be otherwise.* After having been very ill one Night, her Sister said, " I thought, my Dear, we should have lost thee last Night, what did thee think thyself ?" She replied, *I thought I was going, and many little Things that I had done came into my Mind ; but I thought I was forgiven.* On her Father, &c. querying of her, " If she did not hope to get better soon ;" her Answer was (and so several Times after on similar Occasions) *That she neither expected, hoped, nor desired it, but,*
be

be resign'd to the Lord's Will, as she was through divine Aid, constantly enabled.

The 31st of the Third Month 1773, she was removed from London to Camberwell, soon after which being exceeding ill, her Mind was fervently engaged in Expressions to the following Effect: *The Pains of Death are hard to bear but I am sensible they are not on me now, though they are near approaching—Death is no Terror to me—O Death! where is thy Sting? O Grave where is thy Victory?—My dear tender Mother, it will be a bitter Cup, but it's the Lord preparing, and therefore drink it willingly—Weep not for me, but weep for yourselves—your Loss will be my eternal Gain—my Soul will be clothed with Immortality and eternal Life—the Pains of Death are hard to bear, but a wounded Conscience who can bear? She was very anxious to breathe her last that Evening, if it had been the Will of her heavenly Father, and some Time after, said, *I am afraid I have offended in being so desirous to go, but I believe I shall be forgiven.* Being asked, “If she would like to have anything;” answered, *I have Assistance enough,* the*

Lord is with me, he is hovering over me for Good—
 The Lord is my Father and I am his Child. After
 lying still a considerable Time, and being a
 little revived, she said, *It had pleased the Lord*
to raise her for a few Days but not Years. Many
 Expressions were utter'd of the like Nature while
 she was at *Camberwell*, but they are not correctly
 remembered.

On First-day, the 21st of the Eleventh Month,
 being previously removed to *Walworth*, she
 was exercised with great Fervour of Spirit to the
 following Purport: *This is hard Work—it is*
hard indeed to bear, but the Lord is with me in
these trying Moments—I did not think my Disso-
lution was so near, but I am ready—Take me
Father—take me to thyself this Evening if it be thy
Will, for I long to be with thee in Paradise—
Though I have endured so many Moments of
agonizing Pain, the Lord has been my Support
through the whole, and I doubt not will continue
to be with me to the End—O Father! Father!
Father! bow the Heavens and come down, be
with thy People universally all the World
over—Why do ye weep? Weep not for me,

but give me up to the Lord, for I am happy, far
 happier than I can express—I wish every one of
 you could feel what I feel at this Time, for it is
 beyond Description—O! it's like a Heaven upon
 Earth—it hath not enter'd into the Heart of Man
 to conceive what good Things God hath in Store
 for them that love him——O Father! Father
 I thank thee, O God! for thou art a merciful
 Father, take me to thyself this Evening if it be thy
 Will—O how I long to be with thee!—I have
 nothing to do—I am ready for my final Change—
 I have work'd out my Soul's Salvation before thee
 with Fear and Trembling—my Sins are forgiven
 me, and my Transgressions thou wilt remember no
 more——I have been wean'd from this World
 Months—Ah Months indeed!—I have walk'd
 without fainting, and run without being weary
 and I shall mount upward in Spirit as on the
 Wings of an Eagle——O Lord God Almighty
 just and true are all thy Ways, thou King of Saints
 thou art Health in Sicknes, Riches in Poverty
 Strength in Weakness, and a present Help in every
 Time of Need——I speak it from Experience—
 I am cut down in the Flower of my Youth, in the
 Morning of my Day, and for what End I am the

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afflicted I know not——But if it be thy Will, O
 Father! that I should continue twice as long, and
 go through as much more, I am resigned; for I
 know thou wilt suffer nothing to overtake me but
 what is for my Good——And who can think it
 hard to do the Work of so good a Master?——
 O Father! Father! Father! thou who dwellest
 in the Heavens, and the Heaven of Heavens cannot
 contain thee, be pleased to come down among us
 and be with thy People here this Evening——I
 know not for what End I am drawn into this
 fervent Prayer, it is not for myself—No—I am
 happy, inexpressibly so—I know that there is a
 Place of Happiness prepared for me—It is for
 my Good that I speak, yet not I—No—I have
 no Power of myself; but it is the Lord that speaks
 within me, for we cannot of ourselves think a good
 Thought, much less do a good Action. To one of
 my Sisters, she said, O my dear Sister! thou art
 dear to me——O Father! preserve my dear
 Sister, never let a Day pass over her Head without
 witnessing thee to be with her——O my Sister!
 arise up, give up now in the Days of thy Youth,
 for the Lord loves an early Sacrifice—O prepare
 thyself! least it should please the Lord to cut thee

*down in the Flower of thy Youth——I could
 if it be thy Will, O Father! to breathe my
 this Evening—O let me not return into this World
 (and turning to those present) I am afraid
 come among you, I know how slippery are the Paths
 of Youth——And you my tender Brothers and
 Sisters, lay not up for yourselves Treasures in the
 World, but lay up for yourselves Treasures in
 Heaven, where neither Moth nor Rust doth corrupt
 nor Thieves break through nor Steal —— O Lord
 be pleased to bow the Heavens and come down
 I pray thee lead thy People into the green Pasture
 preserve thou even the hindermost of the Flock,
 keep them as in the Hollow of thy Hand. Her
 her Strength being almost spent, her Voice failed
 and she reclin'd upon her Pillow, after which
 her Lips being observed to move, some in the
 Room went to her Bed-side, and listening could
 just hear her in the Fervency of her Spirit repeating
 the Lord's Prayer, but in an Accent so low
 as hardly to be intelligible. The same Evening
 she called her youngest Sister, saying, My Dear
 I have given thee a deal of Trouble, but the Lord
 will reward thee for all I believe.*

At another Time afterwards, O! *that People*
would but look inwards—I pray for all universally
the World over.

About two Weeks before her Departure, she
 earnestly pray'd that it might please the Almighty
 to take her that Night, and expressed herself as
 follows: *Thou hast been pleased to give me a Taste*
of thy Goodness, and a Sight of thy Glory, and it
is glorious indeed—but, O Father! I long to be
with thee that I may enjoy it in a more plentiful
Manner—the Gates of Heaven are open to receive
me. At another Time, I have Charity for all,
for the Indians and Slaves. Speaking of her
Decease, she said, You will not mourn for me,
will you? You may be sure I shall be in Heaven.

The 4th of the Second Month she expressed
 as follows: *I daily draw nearer my End, O I*
long for it! When will the Time come?—I have
never murmured once—No, not in the greatest
Agonies—I have never murmured at what it was
the Lord's Will I should suffer, but I was content
if the Pain had been much greater, if it was the
Will of my heavenly Father——O Lord! I long

to be with thee, when my Soul shall join the Angels and Arch-Angels that are in Heaven—— And it is my Desire that you my tender Brothers and Sisters may come to the same Experience ; I was nearly visited long before I was laid on this Bed of Sickneſs, if I had not, it would have been miſerable indeed. A little after, My Spirit is warm'd in the Renewings of thy Love.

The Day following ſhe made mention of the Parable of the Talents, which their Lord deliver'd to his Servants, and prayed for her Brothers and Sisters, *That they might not be like the ſlothful Servant, who hid his Lord's Money in a Napkin ; but that they might be like the faithful Servant, who had received five Talents, and came and brought other five; ſaying, Lord, thou deliver'dſt to me five Talents, behold I have gained, beſides them, five Talents more ; his Lord ſaid to him, Well done good and faithful Servant, enter thou into the Joy of thy Lord.*

The ſame Day her Father coming into the Room, ſhe ſaid, *O my dear Father ! (putting her Arms round his Neck) I pray the Lord to*
bleſs

bless thee and preserve thee to his Glory—I pray
 him to bless thee at the last, and I pray him to
 bless the Family, and to bless you all together—O!
 I pray the Father of Mercies to preserve my dear
 Brothers and Sisters in his holy Fear, and that they
 may mind the Leadings of his holy Spirit—I have
 done with the World—I have a sure Evidence
 that I shall be happy in a State of Glory at the
 right Hand of the Throne of God—I have had a
 Foretaste of the Joys of Heaven, but I long to be
 with my heavenly Father, that I may have the
 full Fruition of that Glory that is only to be enjoy'd
 in Heaven. After this religious Exercise, she
 told her Father, She had these Things to request
 of him, That after her Decease, she might as soon
 as convenient, be removed to his London House,
 and to be buried from Devonshire-house Meeting:
 desiring that all the young Folks of that Quarter
 in particular, might be invited to attend, in Hopes
 it might prove a profitable Time to them: She also
 requested, That he would be kind to the Servants
 and others, that waited on her the Time of her
 Illness.

On First-day, the 6th of the Second Month she sent for her three Brothers separately to her Bed-side, and in a most affectionate and tender Manner cautioned them against *The Gaiety, Riches and Grandeur of the World*, and exhorted them *To walk in the Path of Virtue, to keep close to divine Instructions, and likewise to watch and pray continually*; adding, *I find it needful even on my Death Bed.* To one of them, she said, *Give up, O give up! remember that the Fear of the Lord is the Beginning of Wisdom; seek thou that Wisdom now in the Days of thy Youth—step gently along, and keep thy Mind low and humble before him.* After laying still a little Time, she said, *Though painful my Days and wearisom my Nights, as Samuel Fothergill said, yet I am preserved in Resignation and Patience.* Her Sisters being in the Room, she intreated them *To live together in Love, and be affectionate to each other.* One of them observing, “What Pleasure it would give them if she was to get well;” her Reply was, *No, I shall not add much to your Pleasure, my Home will soon be in Heaven.*

Month. She wished, That every one that frequents
 to her publick Places of Diversions, and follows the de-
 tender tiful Pleasures of this World, would be persuaded,
 Riches after giving themselves up to those Scenes of Folly;
 them dedicate the Remainder of their Time to the
 close service of the Lord their God; and added, that
 d pray so doing they would find the greatest and most
 on my lasting Happiness.

On Third-day following she was visited by
 some Friends from London, to whom she ex-
 pressed herself to the following Purport, besides
 gently many other Expressions that are not accurately
 before remembered: (One of the Friends enquired
 e said, concerning her Disorder, to whom she replied)
 Nights, My Pains of Body are great, but my Dependence
 wred in on the Lord; and my only Comfort is in him—
 ing in thought from the Beginning that I should not get
 together One over it, but within these three Weeks I have seen
 would nearly that I shall not. She observed to the
 Reply Friend, That she had been visited long before her
 easure, illness, and had found great Uneasiness in wearing
 Things that were gay, and also in speaking in the
 rural Language to one Person; and added, that
 She be found it difficult to take up the Cross, but when

she did in any Respect, her Satisfaction was great—
 O what I feel for those whose Minds are so much
 involved in the World ! Sometimes when I am alone
 and the Lord is with me, I think that surely I can
 see the Gates of Heaven open to receive me. To
 another Friend, she said, *How can we think it*
hard to bear Pain of Body, when we consider how
much our Saviour suffered to redeem us. It was
 mentioned by her, *That she had done many Things*
amiss, and had felt Conviction for them ; but
added, my Sins are forgiven me, and my Trans-
gressions he will remember no more—I am ready
to go—I have nothing to do but to die—I pray
that every Night may be my last, but, that not
mine, but the Lord's Will may be done—the World
is weaned from me and I from the World—I am
tired of every thing in it—O how my Soul longs
to join the Angels and Arch-Angels that are in
Heaven.

At another Time, she said, *This is hard*
Work, but I have an easy Master.

Within a few Days of her Decease she was
 almost continually in Prayer to her heavenly
 Father

Father, and giving profitable and affecting Advice to all about her. To one of the Servants giving her a Bible) she said, *There is a Bible for thee, I give it thee for the Good of thy Soul; read in it often, for it is the best of Books, and pray to God to open thy Mind that thou mayst understand what thou reads, and then I don't doubt but he will.* She also gave to the rest of the Servants, each a Bible, accompanied with the like Instruction; and bequeath'd several little Legacies to the Poor, frequently saying, *That they were near to her; and to some that attended her, I don't despise you because you are poor—I love you the better for it—Heaven has ordered you should be so.* She also said, *Charity is a good Thing, he that gives to the Poor tends to the Lord.* Her bodily Pains were much increased, and she was sensible that her Dissolution was at hand, yet perfectly resign'd.

On Fifth-day, the 10th of the Second Month, one of her Brothers being in the Room, she dropt the following Expressions: *This is hard Work, does not thou think so—I am just gone—I shall soon be with my heavenly Father—in a few*

Hours all will be well with me——O Jesus! when wilt thou take me to thyself?—Thou art my Spouse—my Father—my universal Friend—my All in All——O how I long to leave you yet I love you—yes, I love you all.

In the Evening, she said, O Lord Jesus Christ be pleased to take me to thyself. She was often over-heard praying to the Lord when none were by her, and frequently desired to be left alone.

In the Evening preceeding her Departure, she spake to one of her Sisters, as follows: *Gaiety proceeds from Pride, and Pride is the Root of Evil—It will not be enquired of us in the Day of Account what we wore, but the Lord will know them that are proud; it was said, that our Saviour wore a Garment without a Seam—O what we feel for those whose Minds are entirely given to the alluring, enticing Things of this World, who will not submit to the Cross, but sin out the Day of their Visitation! there will be a Time when they will call upon the Lord, but he will not hear them—O what a miserable State they will then be in!—miserable indeed!—they will call on him*

O *father* will not bear—he will know them not. Her
 confidence and Resignation were unabated, and
 Friends through divine Favour she was preserved sensible
 throughout her Illness.

In the Night her Pains were exceeding great,
 and she felt the near Approach of Death; the
 Nurse asked her, “If she should call any of the
 Family;” replied, *Thou mayst tell them all*
that the Pains of Death are upon me. During
 her two last Hours, she uttered the following
 expressions: *O it's hard Work!—the Pains of*
Death are hard to bear——Father take me—
O Father! thy Kingdom is dear—O Father! take
me to thyself——I shall reap the Fruits of my
Labours—My Soul will be in Heaven this Night
—Sweet Jesus take me quickly—sweeten the
bitter Cup I pray thee, O Lord!——It is hard
Work to die—I hope we shall all meet again in
Heaven. She called for her Mother, and on her
 coming to her, said, *Farewel—just gone.* Her
 Sister went to her Bedside, to whom she said,
What Sister! O Sister! I can't speak. In a little
 Time she again called for her Mother, saying,
Mamma, but was not able to speak any more to
 her;

her; soon after which, about Eight o' Clock of Seventh-day Morning, the 12th of the Second Month 1774, she breathed her last, and quietly fell asleep in the Lord, being not quite seventeen Years of Age.

She was solemnly interred on the 20th in Friends Burying-Ground at *Bunhill-Fields*, attended by many Friends and others; and without doubt not is gather'd to the Blessedness of the Just, and admitted into the glorious Mansion that are prepared for those in whom the Love of God is verily perfected.

Precious in the Eyes of the Lord is the Death of his Saints.



F I N I S.

